WHITSUNDAY

Sermons and Ceremonies in Several Churches Yesterday.

THIRTY YEARS PASTOR.

The Cardinal Celebrates High Mass at St. Patrick's Cathedral.

CHURCH OF THE DISCIPLES. EVERYDAY RELIGION-SERMON BY THE REV.

GEORGE H. HEPWORTH. At the Church of the Disciples, Madison avenue and Forty-fifth street, yesterday morning the Rev. George H. Hepworth preached upon "Everyday Reigion," I now live in the flesh I live by the faith of the Son at God, who loved me and gave himself for me," St. Paul, said the preacher, was a man slow of conviction, but persistent in effort. He struggled with himself, with his coffessed weaknesses and infirmities, until he won a complete victory and was wholly consecrated to the cause which he adored. His public life was no flowery bed of ease. The flowers were few in his pathway, and the thorns that pierced his side were many. His was the martyr's lot and the martyr's doom. It was a joy for him to suffer all things in the firsh that his hereofter might be with God. What, then, are the demands upon us, of this Christianity which St. Paul oreached? How should we regard it? What should we do for its establishment in desert places and the broadening and deepening of its influence in a society only partly religious and upon whose daily life are the finger marks of infidelity? The open advocacy of religion is demanded, and this, to be effective, the preacher explained, must have organization. Every organization must be exclusive to a certain extent. There are some who may belong to it and some who may not. It is natural and right for those who sympathize together, and who believe in a common sympathize together, and who believe in a common cause, to have a unity of purpose. It is the basis of Christian effort, and really as well of every worldly business enterprise. All those who think sinks and believe alike should stand size by size, and all dispondent elements had better be got rid of. A certain amount of sectarian sim, therefore, is necessary for the accomplishment of the cad desired, and all elements not in accordance with the purpose and work in hand require to be expinged.

What religion is worth.

ments not in accordance with the purpose and work in hand require to be expinged.

What is there in Christianity that its organizers should push it, and what is the difference between that and the general philosophy of the world? The man of the world has no motive for action except that of expediency—nothing to look forward to except abare hope. A man of the world is here meant and no more. There are a great many men and women in the world who believe in Christianity and its methods, but do not belong to its organization. They make use of its advantages, avail themselves of its iruits, but never sid in their production. They come around in October, but when it is time to dig and plow and sow they are not to be found. If this class are conscientious they are strangely recreant to their obligations. Such persons are not manly, and they fail to discharge the duty they owe their children and to the future generations of the world—the who proteeds not to believe what he hears about religion—is a man of expediency, of unadulterated selfishers. A Christian, however takes his stand at the throne of God, and believes the sweet words of love that come from it. It is belief becomes a joy. God's will is all in all with him, and in a certain sense no man is responsible for his life, but it is his duty to foliow the guide. The fundamental thought of the Christian is that if he does his duty air will be well with him in the end. This theorem to the Christian consecration is not to keep a man out of the Werld, but to fit him for this life. Religion dees not separate you iron your friends, your business and your everyary duties, but it is siste. The result of this Chrissian consecration is not to keep a man out of the world, but to fit him for this life. Religion does not separate you irong your friends, your business and your everyday duties, but it assists you. Religion is a giant's beart and a giant's purpose put into everyday life, broadening a mian's shoulders and enlarging his purpose, making him wise beyond himself. So when the day of reckoning comes inere is no cause for sadness nor reason for regret. Every man that hives has certain obligations to meet. It need not be said by some that they do not make any professions. So much the worse for thom. With or without professions evil deeds are always followed by avit consequences. Hide yourself no longer behind that trait accuse. It is just as obligatory upon you to be upright, to be conscientious, to be pure, to be honest, one walk in the paths of love and Christian duty, whether you belong to Charch or not.

TRAINING REQUESTE.

Active duty is demanace. Christ did not come to make us out of the world, but from the world. There is no command in the Bible to lessen any one's obligations to his fellow men. Clerk or employer, clergy-man or layman, it is at the same. It is required that we should go into training. The gladantor hardens his muscle in the gymnanium and is ready to meet his opponent. We have training schools for the mind, as well as gymnasium for the body. One is equally demanded as the other. Every person should be trained before starting in fife. It should begin in the Sunday schools and to continued the theory of the commencement may turn you from the object in your.

DELAY IS DANGEROUS.

commencement may turn you from the object in view.

DELAY IS DANGEROUS.

The idea that it is easy to become a Christian and lead a consistent life is based upon faire grounds. It is a great deal more difficult in old age to learn than when you are young. The mind after many years becomes crowded with prejudices, as does the heart, too, and his not easy to eradicate them. The only time, really, is now. To morrow belongs to the mystery of Gou's providence. There are persons who put off the acceptance of Christ until they reach their deathned. The preacher said he would not care to intil the veil of Gou's goodness, would not dare to intil Gou's justice or God's love, but it seems to be a fangerous thing to trust one's siyation until the time when the eyes grow dim and the mind wanders. It is not asgacious to do so. It is not many. It is need aty of all persons to see that they use at the advantages they have of feading a Christian life, and to give to religion their personal allegance.

MASONIC TEMPLE.

CONSERVATISM AND BADICALISM-SERMON BY

ME. O. E. FROTHINGHAM. The subject of Mr. O. B. Frothingham's discourse in Masonic Temple was "Conservatism and Radicalism." He took the view that every earnest man is at once radical and conservative; every extnest radical is a conservative, and every well meaning conservative is a radical. No intelligent radical knowing the history of the past would like to destroy the things now exlating; nor would any sensible conservative wish to preserve things always as they are at present. Nosody is willing to be called a destructive; and even the rankest radicals who are pulling things up sy the roots insist that they are preservers foltaire might be called one of the most organized hisorganizers who ever lived, being, as he was, a nan of most gigantic mind, indomitable will and unervative of the conservatives. He had immeasuraservative of the conservatives. He had immeasuranic faith in ctornal verities, and planted himself on
he broad basis of unassaliable truth. He said that
astice is like gravitation, holding the world in order.
He never cast a reflection on goodness, but anways
plouded the right; nor was he ever known to say a
word against Jesus. His successor, Thomas Patac,
has the name of being the most reduces of destructives; yet Paine said he came to bring the true Goupel to the frost once more. In our generation
Theodore Parker is looked upon, at least
by Christian theologists, as the most cestructive man
of his time; yet he protested with tears in his eyes
that he wools not higher snything good of itself. He
left that American rengion was rotten to the heart;
that the faith of Christ was not come as office. His
prayer was that the kingulom of justice, goodness and
truth might come and be established on the earth forever. In his generation Christ was a thorough radicat. He dealt a blow at Church and State from which
they could never recover. Yet he sand;—"I come
not to destroy, but to tuith!" We near a great deal
whout what seclainsts mean to on and how they want
to apturn society; but the truth is that he intelligent
man in their ranks could be loued in the United
States, England, France or Germany who wond
confess humself a destructionist. They do
not maintain that property should be destroyed, but that it shall be differently distributed.
They would not upturn power, but piece it where it
belongs—in the mands of the people. They want to
build up a new state of society on the infailable basis
of the law of nature. That is the aim of the people
whose name makes society form pale sie faith in etornal verities, and planted himself on

build up a new state of society on the infainble basis of the law of nature. That is the aim of the people whose name makes society tern pale.

The spirit of progress which came among all the shairs of lite converts the destroyer into an erector; and it comes to pass that the redicalism of to-day becomes the conservation of to-morrow. The radical tells us to save the substance instead of the form, while the conservation of to-morrow that the form shall be preserved. In comparing the mental conditions of the public minds in dilerent piaces the sheaker sand that the conservation of London would more than satisfy the radicalism of Farms; the conservations of the public minds in dilerent piaces the sheaker sand that the conservation of London would more than satisfy the radicalism of Farms; the conservation sheater. He had down the belief that the one great deal is American institutions is faith in man and confidence in freedom. The American conservation is ne who honors the simple, sublime idea of liberty; the destructive American is he who would chock or block the uniton's progress is the p-th of horry. He behaved that were the Roman Cathoine Church established in the United states the conservative, generative genus of his people would be destroyed; routine and ompty form would unramp man up in four walls and put a pacalysis would cramp man up in four walls and put a pacalysis.

republicae institutions the establishment of European Corristianty would rum our spirit of laberty. Lord Macaulay once said:—"The enty cure for liberty. I more liberty." Men are restrained by invisible form. The poor de not rise against she rich tecause some unseen mental restriction keeps them back. Call it conscience, a sense of order, what you wish. A man will come to the very point of committing a crime and then stop. A law worked into the very fexture of the world's mental libro restrains liberty and keeps it from running into license.

The speaker touched lightly the subject of women sufrage and pointed out the difficulties which the ladies would have to combat at the poils. He went through some important questions in science, secology and ethics, which the progress of the canturies had rolved, in a radical sense; alluded to the fact that Christianity claimed that it had taight the world all those inings, the golden rule included. He said this was bet so. Christianity innerited and partually used them. He held that the corner stone of the Christian destrine is based upon the idea of the deprayity of human nature.

After some illustrations of this proposition the preacher concluded by saying that the problem of the day is to place power in the hands of the best in society. In doing this, he said, you will, lay a stone in that temple whose foundations shall never be destroyed.

DR. ARMITAGE'S ANNIVERSARY. THREE SERVICES TO COMMEMORATE THE DAY-SERMON OF THE PASTOR-A PLEASANT RE-

The thirtieth anniversary of the settlement of Rev. Thomas Armitage, D. D., as pastor of the Fifth Avenue Eaptist Church took place yesterd-y at the church, the services being held during the day and evening. The puipit chancel and all the space within the railing were filled with fresh and beautiful flowers, and on the front of the enclosure above the pulpit, within which the choir was stationed, were tastefully arranged festoons of roses and evergreens. "Our much attention, and on either side or these were the figures 1878, also in flowers. A beautiful white dove was poised under the letters, representing the descent of the Holy Ghost on this day-Whit-Sunday. -The programme of exercises was of a varied and

interisting character, consisting of lour parts-the historical, social, financial and thanksgiving. The exercises of the first, or historical, part commenced at haif-past ten o'clock in the forenoon, with voluntary and quartet invocation, reading of the psaim and address and sermon by the pastor. The sermon was on "The Future," the Reverend Doctor taking his text from Philippians, iti., 13 14, in these words:-"One thing I do, forgetting before." This being the thirtieth anniversary of the Doctor's pastorage over the church, he said, in a feeling manner:-So far as we know, nothing which God ever made has ceased to be, for the universe seems to know nothing of annihilation. Every sunbeam which has fallen upon the earth exists here yet in the form of carbon or some other form. Not a leaf has decayed in the forest or a blade of grasss on the green earth but its dust has reappeared in new generation. The recuperative power of nature is wonderful in its quiet, its state and its copiousness. No matter what desolations sweep over the lace of the earth-in tornade, earthquake, volcano or war-she asserts her imperial right to repreduction and order by at once repairing the work of desolation by man or of rage by the elements. Without a vocal protest the upbreak and the outbreak which have shattered ner in parie, the conflagration and flood which have swept her breast, the nacking and anarchy which have seared her bosom, are all heales, for she covers her breast again with the regal beauty of color, and loads her bosom and with the inscisus fruitibless of woodland and garden. And what is true of nature is true in a manifest degree of man's work. Decay here is but a sign of prosperity and progress, because history from the past renews itself in the forces of the historical present, as much in human experience as in the visible universe. When, therefore, we propose to lorget the things behind and reach forward to the things before, we not but wisely and rightly and safely and happily. We are wise because the future is of greater consequence to us than the past; right, because the experience of the past should make the luture better and brighter; safe, because in the future we can avoid past folites and add to past entiries; and happy, because radiant bope, which never looks back upon the past, beckons us ouward to the coming perfections. Thus, the keynote of the text is onward and upward.

And, thanks be to God, there are "things before,"

tions. Thus, the keynote of the text is onward and upward.

PUTURE THINGS.

And, thanks be to God, there are "things before," toward which we may "press." "Say not in the heart that the former times were better than these;" that our Lord had better churches or better ministers or better disciples in the former days—for in that thou answerest not wisely. Avoid plous croaking on that subject as you would chronic rheumatism, and let your rengion be that of hope more than that of history. In order to form a proper estimate of the religious future we must obtain correct views of the present status of Christianity, that things past may throw light upon the things to come. It is a notorious tashion in our day, both among the downward course; that inductive is rite, is taking alarming strices—in fact, is sliently leavening the world. From pulpit to press the cars of the world are constantly dirend with a harange of such rubbish, all going to show that in some way or other, which monody troubles himself to point out, thristian trut is subjected to a most dangerous and unsettling tenden y. But what renders the slarming cry, "the Phinismes se upon thee," the more remarkable is that me of high intellectual culture so readily lend the car to it and stand anaking for the claims of the Gospel, in the dreaded danger that it may vanish away.

The reverend Doctor examined at length the present

ily iend the car to it and stands anaking for the claims of the Gospel, in the drauded danger that it may vanish away.

The reverend Doctor examined at length the present condition of atheism under the movern scientific revelation and the alleged decadence of the Curistian inith, and closed this part o the movern scientific revelation and the alleged decadence of the Curistian inith, and closed this part o the subject by saying:—"Left cultured men bear in mind that there are wider spheres of thought lying outside of the material range of investigation than those within its bounds. The chief work of the Gospel lies in one of these realims while scientific test lies in the other, and that it requires more than dreamers to work both these provinces of investigation at one time. Man's emotions, his bope, lears and aspirations, are certain inalicable rights of the human mind, which must be yielded while it continues to demand them, for, whatever else the Gospel may be, it is not a physical speculation. Bretheur, let me, in drawing these remarks to a cloze, urgo you, in the luture as in the past, to cleave to the old and ever growing Gospel, and cleave to it in the forms of faith and obedience which made you what you are as Christians. Hold fast to all that is good in the things that are past, and lorget only the things that are weak and ovil. Press forward to all that is good in the things that are weak and evil. Press forward to all that are evil. Meet the fature cooliy and travely, and press forward to its open conflicts, its new conceptions and the new forms of light and trait which it will bring. Let there be no reaction from the old ties of evanguistiant are evil. Meet the fature cooliy and travely, and press forward to its open conflicts, its new conceptions and the new forms of light and trait, but of the services of this day overtake you under great responsibilities. You have large culture to bo? I answer, under God, just what you choose to make it. The services of this day overtake you under subject of the

some brief and pertinent remarks, followed by benediction.

At baif-past seven o'clock F. M., "thanksgiving,"
the fourth and last part of the programme, was commenced by musical and religious exercises similar to
those given in the forenoon. Letters were read from
Rev. J. Conton Smith and others congratuating the
pastor on his successful ministerial labors for the last
thirty years, followed by addresses by Rev. John Rail
and several other clergymen, the whole concluding
with the benediction.

The programme was well and judiciously arranged
and carried out very successfully, and it must be
gratilying to the reverend pastor to have received
such a spicianic ovation from his generous and grateful congregation.

PLYMOUTH CHURCH.

THE PHILOSOPHY OF SUFFERING - SERMON BY

DAY, DENRY WARD BEECHER. Mr. Reecher preached from Hebrews, xit., 3:- "For consider him that endured such contradiction of sinners against himself, lest ye be wearted and faint to your minds," The question has always been asked, said Mr. Boscher, is God changeable or unchangeable-

These questions have been propounded There are aways difficult problems in human life, but if one only considers the suffering side of life he will almost despair of finding a solution. A better understanding of the problems of the race is beginning to appear, still there is much that is dark. We should not seek to know now troubles come to us, but how to prevent and avoid them. We are to run our appointed race with patience to the ead. Not to have great griefs is not to have great manhood. In human life every one is moving toward a storm which must increased by the set, conceror later, and the perso most innocent and must delicately organized must accessarily suffer. Adpose peace is gained at the expense of the highest sensibility. The road to completeness lies through the garden of Gethsemane. But men do not suffer from the same causes as do good men. The law of suffering is inseparable from the law of existing each of the higher spiritual life, as we are born into the physical life—with the crise of labor pains.

ence. We are born into the higher spiritual life, as we are born into the physical life—with the cries of labor pains.

It is said that if men would live rightly they would escape path, by who can always know what is "right living?" Weknow something of the radimentary laws and of the Ten Commandments, but the great laws of God and of the Ten Commandments, but the great laws of God and of the are to be founded by psinul and long experience. Circumstances often compelment to do differently from what they would like to do. The solder in camp and on the march cannot follow his own inclinations as can the luxurious man of wealth who has retired from business. We are like the whoels of a waten—whit of the pensities of his father's sins? Family disgrace descends upon all the members of a family. Some things must be borne even by the innocent. Prudent men are swept away by imprudent men, it will men are ruined by unkind men. The richer we become the more reasons there are for burglars to break into our houses and steal. The lesson of suffering is that the insvitable must be borne. He who permits these sorrows and afflictions loves us better than a father or a mother, and He Himself and not shrink from the supremest of suffering. No mother knows the depth of love until her child becomes a wanderet. Yet her human love is but a famitype of the infinite yearning which Christ feels for us. The cross, whice was the type of all agony, shame and ignomity, was endured, and, like Christ, we are to ensure until we can rise above suffering and be made free.

A noble boy exclaims in the agony of his last bour, "What wrong have I committed that I should suffer this way?" The answer 9, "What have you done that you should not suffer?" Is the servant greater than the master? Is the solder greater than the general? Both are to suffer greater than the properties of a suffering that we are washed white and made worthy to live with the saints. It is by the blood of suffering that we are washed white and made worthy to live with the saints.

METHODIST CHILDREN'S DAY.

ANNUAL BUNDAY SCHOOL EXERCISES AND COL-LECTIONS FOR THE EDUCATION OF THE

the General Conference of the Methodist Church for special services in the Sabbath schools and the taking up of a general collection for the educational fund of the denomination. Yesterday, therefore, was duly observed by several of the churches, but not by al In general the paster or board of trustees is at lib-crty to decide when a collection can best be taken for any specific purpose, and the other observances of Children's Day may be celebrated on the appointed day or not, the superintendent of each Sunday school determining for himself and his flock of little ones. Last year, out of the educational fund, derived chiefly from collections taken up on the second Sun-day in June, 1877, the Board of Education of the Methodist Church was able to expend \$7,000 in ossisting poor young men in this city in the pursuit of knowledge. The money devoted to this purpose is understood to be of the nature of a loan, the student being expected to return all that he has received if circumstances permit.

As before stated collections for this purpose were

not taken up yesterday in all the churches of the de-Church, for instance, no special collection was taken Church, for instance, no special collection was taken up, and in the Tabernacle Free Church the collection was in aid of the Sunday school. In St. Paul's, however, special services were held at hail-past ten A. M., a sermon to and about the children being preached by Rev. Dr. O. H. Tiffany, the pastor, and the appointed collection taken. The girls and boys of the Sunday school, to the number of several hundred, filled the gaineries, the ground floor being occupied by the general congregation. The expreises began, after an opening occupied by the general congregation. The expreises began, after an opening colluntary by Mr. Johnston, with the singing of a jubinite by the disidren. Bishop Harra, Li. B., the resums by the children. Bishop Harra, Li. B., the resums by the children of the Sunday school, the choir singing of the hymn, "Holy, Holy, Holy Lord God." The commandments were read by the children of the Sunday school, the choir singing the response. After this F lotow's arrangement of "Guide Me, O Thou Great Jehovan," was sung. The annual sermon was preached and the baptismal coremony performed on several who desired it. The front of the church was very prettiny decorated, a wide border of green plants and blooming flowers encircling the pulpit platform and surrounding the reading desk. Dr. Tiffany in his sermon spoke of the declade of bouschold worstry for the othildren. The mother, he said, shoul not give up her child to the Sunday school, and let that take the place, not of home teaching only, but of pulpit instruction as well. It is a fatal mistake.

Regular Sunday school exercises were held in the alternoon.

The day was observed with elaborate care in the and in the Tabernacle Free Church the

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MRDS, FLOWERS AND FLAGS.

The day was observed with elaborate care in the Taber nacle Free Church, in West thirty-fourth street. The decorations were rich and extensive. A unique leature was the presence of a dozen or more of cages containing situging birds of various kinds, which were suspended from the outer edge of the gallery, running round three sides of the ball. A large, square, gill cage, pendant from the ceiling, swung several reet above and in front of the pully, its occupant being a troubacour, reputed on the singing quanties, which persistently refused to sing a note. The other birds were cheefy caparies, who sing a note. The other birds were cheefy caparies, who sing a note. The other birds were cheefy caparies, who sing a note. The other birds were though such as the music. Between the cages hough baskers of flowers. Above them, along the front of the galleries, was a row of beautiful sink bathers, with laminar motions in gift, and on a line with these were crosses, stars and other devices in green. Wires sussicing intumerable banners ran from arch to are of the good, and the chandleiers in rear of the pulpit were draped with thewers and flags, a white dove hanging below ened group. A long silken banner, bearing the inscription "Welcome," extended across the wall nove them. The pulpit and platform were inter-lify embedded in flowers, growing and cut. The Sunday school exercises in this course, were held in the alternoon, about four bundred little girls and boys occupying the front seats. The music, in admitton to the organ and choir, was increased in volume by the introduction of lour brass instruments, which added much to the richnoses of the effect. The iresis, clear voices of the children in-pired the birds to reaching the refers to that the lemiliar Sanday school hymns were given with somewhat more of discord than of harmons.

given with somewhat more of discord than of harmony.

After prayer had been effered an address was delivered by Rev. G. B. Corey, who was followed by Rev. W. N. Searles, pa-tor of the charca. Rev. Dr. J. M. Freeman next spoke for some time, keeping alive the interest of his little hearers by numerous anecdotes and illustrations. The Rev. Merrit Hubbard, of Lowell, Mass., also addressed the children. The exercises lasted about an nour and a half.

The morning service in the Sevenin Street Methodist Church was devoted to the enflication of the children of the sunday school, of whom several hundred were in attenuance, filling the galleries on either side. The pastor, Rev. J. L. Gilder, insisted, in his sermon, upon the need of the Sunday school as an influence to counteract the spread of infidelity and a spirit of Communism among the meu of the next generation.

generation.
In the Central Church, Dr. J. P. Newman, paster, regular Sunday school services were held in the alternoon, and in the Washington Square Methodist Caurch at nine o'clock in the morning.

ST. PATRICK'S CATHEURAL.

PONTIFICAL BIGH MASS-CARDINAL M'CLOSKEY THE CELEBRANT-THE POPE'S ENCYCLICAL LETTER READ.

The announcement in St. Patrick's Cathedral parish that His Eminence the Cardinal would officiate yesterday had the effect of filling the sucred edified with a large congregation. Not a seat was vacant at the had-past ten o'clock service, and numbers of people were obliged to stand in the sisles during the solemn ceremonies, which lasted over two hours. The high alear was ift up with clusters of lights and a brilliantly Huminated cross surmounted the pinucle of the labernaule. The lights ascended to the foot of the crucifix which forms the upper background of the altar. The Virgin's aitar was also tastefully decorated,

SOLEMY CRRESONING. At half-past ten o'clock the soft strains of the organ broke the perfect stillness which for fully fifteen minutes had pervaded the entire congregation, and soon followed a joyous authem, as the procession began to move out from the sacristy to the sanctuary. Heading the procession from the sacristy was the Rev. Father Pariey, the Cardinal's secretary, and following was the cross bearer, with acolytes on either and of him; then come a number of boys dressed in red cassocks and white surplices, then the thurrier and income bearer, next three boys, one the mitter bearer, the second the candle bearer and the third the book bearer, and after these came the sub-deacon of the mass, the Rev. Father Sintlery; the deacon of the mass, the Rev. Father Sintlery; the deacon of the mass, the Rev. Father Sintlery; the deacon of the mass, the Rev. Father Sintlery; the deacon of the mass, the Rev. Father Sintlery; the deacon of the mass, the Rev. Father Mori; the deacons of honor to the minutes had pervaded the entire congregation, and

Cardinal, Revs. Fathers Kane and Hogan; assistant priest to the Cardinal, Vicar General Quinu, at vestments of the celebrant of the mass and wearing the mitre and carrying the creater in his hand. The procession filled the sanctuary, and the so-me as the Cardinal stood at the toot of one altar, having on either side deacon and sun-season of the mass, the vicar general and the deacons of honor standing around the Cardinal's throne, the masters of ceremonities—Rev. Faith r Kearney and Rev. Faither

the richest fabric.

After the "introit"—the opening psalm of the mass—the Cardinal was escrited to the throne, where he remained until it was time to begin the more solomn page of the cremonies, when he ascended the high altar. At the different singes of the beginning of the cremonies, when the ascended the epistic and the gospel were sing, the Cardinal was those and the gospel were sing, the Cardinal was the centre around which all the priests and assistant boys gathered, and the effect at these times was exceedingly fine.

THE ENCYCLICAL OF LEO XIII.

contre around which all the priests and assistant boys gathered, and the effect at these times was exceedingly fine.

The Encyclical of Lag xill.

After the first gospel Vicar General Quinn divested himself of the cape he had worn and ascended the pulpit. Instead of the sermon which is usually presented at this time the Vicar General drew the attention of the congregation to the collection for the Pope, which would be taken up in all the churches of the city on Sunday hext. He referred to the great devotion and personal attachment which had been made manifest in former years in these collections to help the late floy Father, Plus IX. The Pope needed these constitute, for he had to sustain an ecclesiastical court, which was necessary in order to conduct the affairs of the Church. The late Holy Father refused to receive any money from the currying Italian government, and the present Pohtiff was plainty resolved to follow the example set by his illustrious predecessor, and they snould now give irractical proof of their sympathy with him. The Vicar General then proceeded to read extracts from the recent encyclical of Leo XIII., selecting those passages which referred to the sponsation of the Church, to the enemies of religion and of Catholic education, and to the dignity of Christian marriage for which was substituted too oftee legal concubringe.

The PAPAL BENEFICTION.

When the mass was concluded the Cardinal was conducted again to his three and the Vicar General read about the cocument which imparted a plenary indulgence to all who received the papal benediction, alter receiving the accraments of penasee and the Eucharist. The Cardinal then rose, and, with the crozier in his loft hand and wearing the mitre, blessed the congregation. This closed the coremonies.

The music selected for the mass was Rossini's Messe Solemelle." At the offer.ory a "Veni Creator," composed for the occasion by Dr. Damrosch, was sung by Miss Von Heimburg, the sopratio of the churen. The "Agans De!" of the mass was rendered by the contra

THE BRICK CHURCH VOLTAIRE; HIS TIMES AND OURS -SERMON

BY REV. L. D. BEVAN.

The subject of a discourse by Rev. Liewelyn D. Bevan, at the Brick Church, corner of Thirty-seventh street and Fifth avenue, was "Voltaire; His Times and Ours." The speaker analyzed the social and religious condition of Europe during the eighteenth century, and contrasted the same with the present condition of the civilized world. The days of Voltaire were essentially times of had no hesitancy to misrepresenting what had taken place. In our age historic accuracy is the rule. often sacrifico principle to fact. The eighteenth cen injustice were everywhere triumphant. Men were held down by the tron beet of des-It was a century of anti-Christian Voltaire was not an atheist. He believed in God, but he was a non-believer in Christianity. The reverend gentleman quoted from Voltaire's treatise on Intolerance, and spoke in praiso of the same as having by it vigor been instrumental in successfully combating the spread of religious isolaticism and bigotry, at that time so prevalent Voltaire had once boasted, in speaking of Christianity, that he would overthrow what it took twelve men, the apostles, to establish. His prophecy had not been wise. The growth of Christianity in the last century had been far greater than during any preceding century. An assertion of Voltaire was that he and his disciples would each philosophers and is the disciples of christianity lar greater than during any preceding century. An assertion of Voltaire was that he and his disciples would
teach philosophers and let the disciples of christianity
teach the carpenter and the servant maid. To the
spread of Christianity the speaker ascribed all the
good results of civilization. The emancipation of enslawed races and the breaking down of the barriers
of intolerance and oppression of all characters
was the work of the Gospel of Jesus
Christ. In those countries where freedom was
most marked Christianity was most widespread,
in spite of Voltaire and his contemporaries, in spite
of all opposition, the Word of God was migniter to-vay
than it has ever been. His Word is established in the
heavens that his laithidiness might be known to all
generations.

Speaking of the work-of Christian missionaries, the
speaker stated that since the days of Voltaire the
finite societies had scattered over the length and
breadth of the earth two hundred million copies of
the Bible.

ST. BERNARD'S CHURCH.

TIN WEDDING OF THE PASTOR TO THE PARISH. On Pentecost Sunday, ten years ago, Rev. Gabriel A. Healy, the present paster of St. Bernard's Church, in West Fourteeath street, between Ninth and Tenth avenues, celebrated the first mass in St. Bernard's that time was a rather queer looking structure, which had formerly been used as a wagon factory, and the first mass was celebrated on the second floor of the building. The parish grew so rapidly that the present handsome structure was commenced in May, 1872, and was dedicated in May, 1875, where the faithful have worshipped since. Yesterday was the tenth anniversary of the foundation of St. Bernard's parish, and it was befittingly celebrated last evening in St. Bernard's Hall by the Young Men's St. Bernard's Union, a society attached

brated last evening in St. Bernard's Rail by the Young Men's St. Bernard's Union, a society attached to the church, and directed by Rev. John T. Riordan, assistant pastor. It consisted of a number of adresses, interspersed with music by the choir of the church and the pupils of St. Bernard's Sunday School, concluding with a presentation to the pastor.

The adoresses, though short, were all to the point, well written and well delivered. Mr. Costello's address on the parish and its early trians and late triumphs was particularly well relianed by the large andience, most o's mount were more or less touched by the early recollections of the speaker. The leature of the evening, however, was the address of Thomas Mulry, Jr., entitled "Our Pastor," which, after relating the isbors of the reverend gentleman in behalf of his people for the past ten years, conclused by remarking that the occasion they were celebrating was what might be called the tin wedding of the pastor to the parish. In honor of this wedding the society were about to make a presentation. It was not a costly gift, to be sure, and if the elergyman's personal effects were ever taxed the revenue derived from the tax on this gift would hardly pay the Chy. Amid the languler and agenial applicate of the audience two little girls, respectively six and ten years of age, dressed in white, marched to the iron of the pintorm, carrying between them at its cane, which they duly presented to the suming pastor. Rev. Father Healy then made a short address, thanking the society.

BNAI JESHURUN.

THE PELIGIOUS SCHOOL RECEPTION AT THE THIRTY-FOURTH STREET BYNAGOGUE

The annual reception of the Boat Jeshurun religious school took place at the Thirty-lourth Street Synagogue yesterday morning. The attendance was quite large, and the exercises, which consisted of congs, recutations and adaresses, were more than usually interesting. The pupils of the school, which is similar to Christian Sunday schools, and the teacu-ers occupied the body of the synagogue. The children were aressed to notiday attire and looked very bright and pretty. The following was the programme:

and pretty. The ioliowing was the programme:

Masic, Grand March, "Coronation". Mayerbeer
Open, prayer, Dairy Defreece.
Hymn. "A Song of Praise."
Recttation, "The Protigal's Return". Clarence Levy
Recttation, "The Protigal's Return". Clarence Levy
Recttation, "The Aim"
Recttation, "The Aim"
Miss Lina Luckstone.
Recttation, "Ho Miss Lina Luckstone.
Recttation, "Alon Ben Adhem". Virginia Rosenbaum
Recttation, "Abon Ben Adhem". Virginia Rosenbaum
Resttation, "Abon Ben Adhem". Virginia Rosenbaum
Recttation, "Missis Leader". Abraham Etkus
Recttation, "Missis Leader". Abraham Etkus
Recttation, "The Smack". Otelia Kehlberg
Recttation, "The Smack". Otelia Kehlberg
Recttation, "Alexander and Death". Jacob Endel
Oyerture, "Massander log a selection.

Auber

Overture, "Masaniello" Organ selection.

Organ selection.

Gran selection.

Auber Recitation of the Commassiments and Creed.

Recitation, "Steep" Emma Swarts

Recutation, "To whom Shall We Give Thanks?"

Recitation, "To he Lord is Nigh" Leah Sculesinger Lectation, "Virginius and His Daughter" Minnie Herts

Recitation, "Virginius and His Daughter" Minnie Herts

Recitation, "Fareweil" Annie Swarts

Address by Rev. H. S. Jacobs,

Distribution of rewards of morif.

Hymn, "tive by Light."

Principal's annual report.

Grand march, "Konnue"

BRAHMINISM IN INDIA. DISCOURSE BY REV. DR. NEWMAN AT THE

CENTRAL METHODIST CRUSCH- THE AUTHOR-SHIP AND ANTIQUITY OF THE HINDOO

pourses on "The Seven Great Religions of the World,"
poke last evening in the Central Methodist Church, Fourteenth street and Seventh avenue, to a large congregation on "Brahminism in India." Dr. New changed the glory of the uncorruptible God into an image made like to corruptible wan, and to birds, and four-footed beasts, and creeping things." He said:—India is the fairest and the louiest land on the globe. I know of no other country in the East where there is so much of the giory and the shame of numanity; where art is so noble and man so ignoble; where worship is so universal and the soul so degraded. It is a land of palaces and bovels, of wealth and of poverty, of mental strength and moral workness. With a super grandest pontusula on the earth. It has perpetual winter in the north, percanial summer in the south with alternations of spring and autumn in the lower ranges of the Himalayas. In that fair and mineral kingdoms abound. There the palm waves its plumes on high, the banyau spreads odor. There the fuchsia mounts on high, the amaranth blooms in giory and the marigoid weaves its golden robes. There the Ganges, the Jumua and the Indus flow in Nile-like grandeur and lave the grandest cities in the East. That fair land is the home of 240,000,000 of our race-within 20,000,000 of the entire population of Europe. The inhabitants are Mon ans and Caucasians. The former are the aborigines and the latter are the invaders and

aborigines and the latter are the invaders and conquerors. The Hindoos came from the west of the Indus centuries before our era. They belong to the great Indo-Germanic brauch of the human race. The invaders consisted of two dynasties called the race of the sun and race of the moon. They constantly fought for conquest and the actars conquered the lunars 1,000 years before Christ. India is a Babel. Not less than twonty-nine languages are spoken by that mixed people, twenty-four of which came from the ancient Sanscrit and five from other sources. No one cas qui siton the bign intellectual actinty of the people of that land. Their satronomy and trigonometry were in advance of those of Eu ope, and their Paintenam is 3,000 years older than that of Germany add our own New England.

Brahminism is the ancient and commant religion of the Hindoos. Unlike Judaism, Buddhism, and Mohammedanism, Brahminism has no recognized founder. It is a world of ideas. The Brahminis have their sacred books, called "Vedas," which signify to know" or "the fountatio of knowledge." They are divided into three parts—the "Rig-Veda," composed of hydhas and mystic prayers; the "Yajua-Veda," a book of religious rites and ceremonies, and the "Sama-Veda," made up of psalins and syrical prayers. Next to the "Vedas" are the "Institutes of Manu," which are commentaries on the "Vedas," and which treat of the creation of the world and contain directions to guide the devotee in his acts of wership. And to these are added the "Brahmansa," which are poetical books of logends concerning the gods. How old are the "Vedas," These Rindoo scriptures have been extravagantly lauded as older and purer than our Bible, as containing all that is worth knowing, as the child source of Vedantic philosophy, and as super-eding the necessity of Christianity. But the authorship, the time and the place of their composition are unknown. Such is the testimony of Max Müller, of Sir William Jones of Wilson and other emment Sanscri scholars. All agree that the life to underthe was

monarch Acoka, who gave supremacy to his religious in the monarch Acoka, who gave supremacy to his religious in the monarch Acoka, who gave supremacy to his religious in the monarch Acoka, who gave supremacy to his religious in the monarch acoka in the formation of the patriarchs lived 1,700,000 years. But in this extravagance the Burmese outdo the Hindoos by affirming that their foreinters lived to a period equal to the sum of every drop of rain which fails on the cartin in three years.

But what are the superior excellencies of the Hindoo carriptores us compared with our Biole? Horace H. Wilson has translated the "Vedas" from original Sanscrit and published them en English. These Vedic hymns are said to be loty in conception, sublime in diction and supersor to the Pasins of David. But here the Botter read one of the best of the selection, which would have been well adapted to an ancient Greenin bacchanal. Continuing, he said there are three descending steps in Brahminism—Honotheism. Pantheism bacchanal. Continuing, he said there are three descending steps in Brahminism—Honotheism. Pantheism hacchanal. Continuing he said there are three descending steps in Brahminism—Honotheism. Pantheism depot Polytheism. Brahm may mean God. the Creator, yet the "Yeans" are a pantheon of inferior delites. By an ultra idealism the Hindoo mind became Pantheism depot Polytheism, and now Brahminism has 333,000 000 of gods.

This Pantheism begot Polytheism, and now Brahminism has 333,000 000 of gods.

Pallosopray ov the Brahmins.

The Brahmins have their mysteries of philosophy, abstract, suotic and acute, but lifeless and gloony. The sum of their philosophy is that life is a deuxion and snare; that the ideal only is real; that transmigration to final deliverance is the way to attain perfect knowledge and reality. They believe that sin resides in the flesh; benee they maxim, "Roduce the physical to the minimum, and virtue and happiness are obtained."

Would you see Brahminism as it is, let us go to India. It is not lond of superstitious omens. A succee, a vulture on the housetop, the how of a jackai in the daytime, the cry of a lazard, the croking of a raven on the root of a dwelling are considered ill omens. The Brahmins will arrest the march of an army to avoid killing an insect, yet they will cruelly mangle themselves and murder their adversaries. The Brahmins support hereditary caste, which is part of their social and religious life. There are lour chief classes—priests, warriors, larmers and servants—and these are subdivided into 170 orders. You may descend, but you cannot ascend. Some castes are so degraded that their shadow is polluting, and this villaneus system is supported by the learned Brahmins. Brahminism has given birth to Fakirs, the most loathsome of numan beings.

The Doctor at his point gave a description of the Fakirs, as he saw them at the Mela at Allahabad. He then gave a description of infugeeism as approved by Brahminism, and showed that the Thugs constituted a religious fraternity. Of woman in ladia, whose chief duties are to sweep the house, cook the food and wear ornaments, Dr. Newman gave an interesting account, describing her poneral tegredation. He concluded with a description of ido worship in the splendid city of Benares, and depicted the great need of a divine Christianity to elevate the people of India.

FREE FROM DEBT. Would you see Brahminism as it is, let us go to India.

FREE FROM DEBT.

The Harlem Presbyterian Church at the corner of tractive scene yesterday, the body of the church congregation with a goodly representation from other churches in Hariem. Friends of other Christian denominations had been invited to rejoice with them over the payment of a grievous debt which had long been a burden to the congregation. Rev. James S. Rameay, D. D., the pastor, prescied the sermon. The encumbrances on the Hariem Congregational Church, which has just been paid off, amounted to \$53,000, consisting of a mortigage of \$55,000 and a floating debt of \$28,000.

ST. ANN'S CHURCH, BROOKLYN.

Eleven thousand five hundred dollars was raised last week toward clearing the balance of the debt of St. Ann's Protestant Episcopal Church, Brooklyn, leaving but \$3,500 to be realized in order to entirely wipe out the mortgage of \$135,000, which was foreclosed three weeks ago. It will be remembered that Mr. Robert Fution Cutting gave \$70,000, and that sum, with the amount realized from the sale of an old church to the Brunge trustees ten days ago, left but \$15,000 to be raised. Ou Friday next a judice meeting will be need at the church to celebrate the freedom of \$1, Ann's from debt. The edifice will be decorated, and the first Sunday achool banner, of 1828, will be conspicuously displayed.

WILLIAM M. RINGWOOD'S FUNERAL.

The funeral of the late William M. Hingwood took place yesterday afternoon from his residence, No. 186 Livingston street, Brooklyn: The services were held at the house, and Rev. Joseph Wild, D. D., paster of the Union Congregational Church, Eim place, of which deceased was a member, efficience, of the Brooklyn Yacht Club were present. The pallocarers were the following members of the Brooklyn Yacht Club:—
Mossrs Ostrander, Bishop, Underhill, Fry, Lee, Sawyer and Howard, The remains were interred in threast and Comments.

A. TERRIBLE WAR LEGACY.

(From the Cleveland Herald, June 8.1 J. C. Whitney, of Garrettsville, a member of the irst Ohio artillery, received a ball in the head at the battle of Murireesboro in December, 1862, and carried the bullet in his skull, near the top of the brain, six months without medical attendance. The surgeons removed part of the bullet only, and since that time has safered intensely. A fortishit since, nearly flives years and a hair after receiving the would, the remainder of the ball was removed. The tend had penetrated every pure of the open structure between the tables of the skull. The operation was tedious,

NEW ST. PATRICK'S CATHEDRAL.

DISPUTE ABOUT THE CONVEYANCE OF THE SITE-HISTORY OF THE TRANSFER.

A rumor has been rife in this city for some days east that the Order of the American Union, claiming hat the site of the new St. Patrick's Cathedral, on Fifth avenue, between Fiftieth and Fifty-first streets. without compensation, are about to take steps to com-pel the trustees to pay over to the city the value thereof. A reporter of the HERALD called on Vicar General Oning vesterday to obtain his views in relation to the matter. Father Quinn said :- "There is nothing in this story of the Cathedral having obtained possession of the property without compensation. It was purchased in 1815 or thereabouts from various persons, who had previously purchased from others in the city. It was purchased by the trustees of St. Peter's Church and St. Patrick's Cathedral. The property comprised the whole square between Fourth and Fifth avenues, Fiftieth and Fifty-first streets, and had been used as a farm. The old farm house, a frame building, is still standing on the east side of Madison avenue, which was cut through after the property was purchased by the churches, and is used as the temporary rest dence of the priests serving the brick church now standing on the grounds. The original intention was to establish a Catholic college there, and the building spoken of was actually used for that purpose in the years 1817-18-19, but the Campolics were not very numerous at that time and the place was too far up town for a day college, so the cuterprise fell through. Then property by unoccupied for years. In 1852 the assigness of St. Peter's Church, by an order of the Supreme Court on a partition suit, sold their interest of one-half, of the property at public auction in the Exchange, which is now used as the United States Custom House, and it was bought by an agent of the trustees of St. Patrick's Cathedral. I do not recollect the price now, but I think it was about \$38,000. I know about these matters because I was at that time myself connected with St. Peter's Church, and therefore interested it getting as much as possible for the property. We did not know at the time who was bidding on the prop-

with St. Peter's Church, and therefore interested it getting as much as possible for the property. We did not know at the time who was bidding on the property.

A POLITICAL BODGE.

This story has been started before almost every election for twenty years, and has been used by the ultra anti-Catholics as a means of injuring the democratic party. It was brought up in the Sonate once-about twelve years age, I think—by a gentleman who was representing the Senatorial district that includes, the Ninth ward. His name I forget. The story was told by him as an instance of the magnificent gifts made by the city to the Catholics. We had an abstract made of all the papers connected with the purchase and transfer of the property, and this abstract was sent to the gentleman referred to, who atterward made an apology in the Second for what he had previously said. Mr. James T. Glover, of No. 34 Wall street, the counsel of the Board of Trustees of St. Patrick's Cathodral, attended to the whole business for us, and he has the papers connected with it in his possession now. I cannot tell without referring to the papers who the property was purchased from, but the Michael Curran who was said to have been one of the owners was not an owner. He is Father Curran, now of St. Andrew's Church, in City Hall place. He at one time had charge of the church on the cathodral site, and, as it was necessary to raise money to build the brick church now standing there, the property was conveyed to him by the trustees for that purpose, and afterward he conveyed it back again. So that is the way his name comes to be mixed up in the matter. This American Union is nothing but Know Nothingism under a new hame, and its agitation of this matter won't amount to anything. We will be very gind if they do as they say they intend to, bring the matter to the attention of the Mayor, because then we also will have an opportunity to aubmit the papers in the case to him and effectually silence the story.

Mr. Joseph T. Glover, who was spoken of by father Quin in

like all the other Tands in the neighborhood, formed a part once of the common hands of the city. About the close of the last century, between 1790 and 1800, it was sold to a private party or parties, the city reserving a claim to only a triffing quit rent. It may have passed through other hands andsequently, but that I us not remember now. However, is or about 1815 some gonflemen connected with Catholic institutions burchased if for the Catholic churches with the object of making a commetery of it. Those churches were St. Mary's al-Peter's and St. Patrick's Cathodral. St. Mary's al-

for the Catholic churches with the object of making a cematery of it. Those churches were st. Mary's, st. Peter's and St. Patrick's Cathedral. St. Mary's afterward refused to enter into the arrangement, and St. Peter's Church and St. Patrick's Cathedral became joint owners, with equal interests. The property was paid for at its actual value at that time, and even the quit rent was commuted and paid off about eightness of the control of the cent years ago. After a time St. Peter's Church became embarrassed and an assignment oil its interest in this property was made for the benefit of its creditors. Under that assignment one-half of the property was sold and bought in by St. Patrick's Cathedral for something like \$60,000, and with that money the debts of St. Peter's were all paid off. Thus it was that the property came into the possession of St. Patrick's Cathedral.

THE RACKRONE OF THE STORY.

Now there is another thing that deserves notice in this connection. The common lands of the city, of which this puricular piece of property once formed a part, were laid out originally in parallelograms, but when the streets were marked out by the Street Commissioners the boundaries were somewhat changed. Thus on the Filtieth street side of this piece there was a strip about a loot and a half wide on Filth avenue running off to a point on Fourth avenue running off to a point on Fourth avenue running off to a point on Fourth avenue running off the city of the Cathedral to convey the strip by deed to the Cathedral to convey the strip on Filty-first street side. Now is strip on Filty-first street, it was necessary for the Cathedral to convey the strip on and a half wide on Filty-first street is of the ranker of deeds. Any one disposed to find fault with the Cathedral to the Cathedral to the city of the Cathedral to the city say thore is a merely nominal transfer, and hold it up as an example of the city's liberality to Cathedra to the city

SELF-DESTRUCTION.

AN UNKNOWN SWEDE BELIEVED TO HAVE POISONED HIMSELF IN A FIT OF DESPERA-TION.

the Scandinavian Hotel, No. 25 Greenwich street, and inquired for linus Hauson, a friend of his, who had charge of his money, a draft for 1,150 crowns, or about \$300. The proprietor said that he had gone to the City of Berlin, which was to sail at eleven o'clock. The ing together in the country and were to return to Sweded. His companion had, however, decamped with his money. The proprietor took him to the steamer, but it had just sailed. The unknown man returned to the hold much doproseed. He said no only nad \$18, not enough to buy a passage in the next ateamer. He cried like a chird, but linally drawk a glass of soda and went to bed. About one o'clock yesterday morning the proprietor was called and told that the stranger was dying. A doctor was summoned, but in spite of medical sid the sufferer expired at a quarter to five o'clock, breathing hearily and convulsavely, as if unper the effects of laudahum. Some empty powder papers were found on the floor by the becasted. The only effects found were about \$17 and a waten bearing this inscription:—"L. M. Larson, 1573." ing together in the country and were to return to

it is supposed that Larson was deceased's name. He was about twenty-three years of age, and light hair and light complexion and wore no beard. An inquest will be held to-day at elevan o'diock.

DR. F. C. TALCOTT'S BODY FOUND. On Friday morning, May 31, Just as daylight was breaking, Dr. Frederick U. Taicott, of No. 88 Lincoln place, Brooklyn, Jumped from the meamer Drew oposite Manhattanville and was drowned. The occurrence excited considerable comment, as the Doctor was well known in Brooklyn. He was the son of was well known in Brooklyn. He was the son of George Talcott, the merchant, doing business at No, 95 Liberty street. He had graduated from Lo-Spic, in Germany, and from Yaie, in this country, and had travelled a good dean in Europe. He went to Albany, where he established himself in business, but inited. He was on his way home to see his father, who was very ill, when he jumped overboard from the steamer. Yesterday moraing, at hali-past five o'clock, the body was discovered floating in the water at pier No. 27, near the toot of Park piace, North Kiver. The dather of the deceased was notified, and later in the day he identified the body as that of his son by papers and by onderclothing, which was marked. Corober Finangan permitted the body to be removed to the lamily residence, in Brooklys.